

A
NEW COLLECTION
OF
MALAY PROVERBS.

—:O:—



ANY of the following Proverbs have been known to me for a considerable period, but though familiar with their use in colloquial Malay, I never reduced them to writing until lately when, travelling in the interior of Pahang, I was driven to do so for the sake of the occupation. At the same time I considerably enlarged my original stock of hitherto unpublished Proverbs, and, to the best of my belief, the present collection contains no Proverb which has already appeared in print.

The Malay language is one which lends itself to that terseness of expression and felicity of diction which is so essential to an aphorism, and which is often the despair of the translator, who attempts to compress the meaning conveyed by a few pithy Malay words, into as many lines of English. The Malay Proverb is also interesting from a philological point of view, because in these old-time sayings many words are found which do not occur in any Malay writings, though such terms are, for the most part, common enough in the colloquial dialects.

By the Malay, who is conservative to the backbone, and a *laudator temporis acti* by nature and education, all the wisdom of the ancients (*per-kata-an orang tua-tua*) whether preserved in Proverb, Charm, or Precept, is accepted with perfect faith as incontrovertible truth. As a race, too, the Ma-

lays delight in obscure hints and darksome metaphors. An educated Malay will ask for his neighbour's daughter in marriage to his son in a letter which is simply a string of *doubles entendres*, and in familiar colloquial discourse a native will quote the first line of a verse (which in its entirety contains four lines, the first two of which are wholly irrelevant and are only introduced for the sake of rhyming with the two last lines), leaving his bewildered hearer to infer his meaning from a knowledge of the lines which form the rest of the verse, the first line of which has been given. In discussions among Malays, too, it is the man who can quote, and not he who can reason, that bears away the palm. I need hardly add that a Proverb which is both ancient and obscurely metaphorical, is immensely popular with all classes of Malays.

In preparing these Proverbs for the press, I have endeavoured to combine, as far as possible, an absolutely literal translation with a correct rendering into English of the Malay meaning.

The Proverbs are arranged in order according to the sequence of the Malay alphabet.

HUGH CLIFFORD.

1 اداكه هيلغ بيسا اولر ميومف دباوه اكر

Ada-kah hilang bisa ular meny-usop di-bawah akar.

Will a snake lose its venom through creeping under a root ?
i., e., will a Chief lose his rank through being civil to his inferiors ?

2 اصل اغكو توغل اداله بنيس

Asal angkau tugal ada-lah benis.

If you make holes in the ground, seed shall be forthcoming.
Used to signify that if an offence is committed retaliation will follow.

Tugal توغل = the holes in the ground prepared for the reception of seed ; to sew seed in holes prepared for it ; to make holes in the ground for the reception of seed.

FAVRE renders this word "*Culture du riz dans des terres élevées et sèches*," but omits to mention the particular manner of planting to which alone this word (so far as my experience goes) is applied.

3 اغگوق بوکن گيلغ يا

Anggok bukan géling ya.

Not a nod but a shake of the head.

To feign a desire for one thing while really desiring something different.

4 انتن فاته لسوغ تاءربويي

Antan patah lesong hilang.

If the pestle be broken, the mortar will be lost.

If the husband be impotent, the wife will prove unfaithful.

5

الشيخ غالى بابى برانى

Anjing galak babi brani.

The dogs are ferocious and the pigs are daring
Used to signify that both sides are 'spoiling for a fight.'

6

انق باقى مننتو موليق

Anak baik menantu molek.

A good son and a pretty daughter-in-law.
Used in speaking of people who are entirely of one mind.

7

اولر بوكن ايكن فون بوكن

Ular bukan ikan pun bukan.

Neither snake nor fish.
'Neither fish, flesh, nor fowl, nor good red-herring.'

8

ايكن بياردافت سرمفغ جاغن فوكه

Ikan biar dapat serampang jangan pokah.

Let the fish be caught, but let not the fish spear be bent.
To act with due discretion.

Compare Prov. 27 in No. 11 of this Journal, and the two Proverbs with which Mr. MAXWELL there compares it. The familiar version of Prov. 27 with which I am best acquainted, runs as follows:—

اولر بير ماتى تانه جاغن لكوق بولوه جاغن فاته

Ular biar mati tanah jangan lekoh buloh jangan patah.

Let the snake die, but let not the ground be dented, nor the bamboo broken.

Pokah فوكه = to bend; to become bent; to be bent; to

be out of the straight ; bent ; crooked.

This term, though a common colloquial expression, is not, I believe, to be found in any Malay Dictionary now published.

9 ایکن ترکیرف چال تیب

Ikan ter-kirap jala tiba.

As the fish shake themselves clear, the casting net arrives.
Too late.

10 باتو کچیل برگولیغ نایک باتو بسر برگولیغ تورن

Batu kechil ber-guling naik, batu besar ber-guling turun.

Little stones roll up, and big stones roll down.

The end of all things, when the common people shall be greater than the nobles.

11 باتو هیتم تا' برسندیغ

Batu hitam ta' ber-sanding.

A black stone without projections.

Difficult to injure.

12 باغوم منتا' اکو لهیر بادق ۲ منتا اکو داگیغ

*Bangau ! Bangau ! minta aku lahir. Badak ! Badak !
minta aku daging.*

Oh stork ! I beg from thee thy neck ! Oh rhinoceros ! I beg from thee thy flesh !

Compare :—

Prov. 64 of Mr. MAXWELL'S collection published in No. 2 of this Journal.

دمنتا کفد یغار

Di-minta ka-pada iang ada.

Ask from those who possess, &c.

13

باڳي انجیغ ترسفیت دفاگر

Bagai anjing ter-sepit di-pagar.

Like a dog squeezed in a fence.

Viz., Making a hideous clamour.

The form :—

باڳي انجیغ ترسفیت ایکور

Bagai anjing ter-sepit ekor.

Like a dog when its tail is squeezed.

And also met with.

14

باڳي انجیغ ملنتغ دني

Bagai anjing me-lentang denai.

Like a dog hunting wide.

(*Lit.*, crossing a jungle path.)

Denai دني = a small foot-path in deep jungle. This word, though often met with in colloquial Malay, is not to be found in any Dictionary.

15

باڳي انجیغ مپالق دفتنت غاجه

Bagai anjing meny-alak di-pantat gajah.

Like a dog barking at an elephant's stern.

Impotent rage.

16

باڻي انڻي دارا مابق اندم

Bagai anak dara mabok andam.

Like a maiden overcome by the fringe upon her forehead.

Self-conscious ; shy.

Andam اندم = the fringe of short hair cut upon the fore-

head of newly married girls, or girls who are about to be married. FAVRE mistranslates this word—' Arranged, adjusted, &c.'

17

باڻي اور گنتوڻ ڪتبڻ باڻي تبڻ ڪنتوڻ ڪا ور

Bagai aur gantong ka-tebing, bagai tebing gantong ka-aur.

Like a bamboo hanging from a river bank, and like a river bank depending from a bamboo.

To lean on a broken reed.

18

باڻي اير ٿينتيق ڪباتو

Bagai ayer titek ka-batu.

Like water dripping on to a stone.

19

باڻي ايڪن ڪنا ٽوب

Bagai ikan kena tuba.

Like a fish poisoned by the *tuba* (*Derris elliptica*) root.

In difficulties. 'Up a tree.'

The above Proverb is generally used with several others :—

باڻي ايڪن ڪنا ٽوب اودڻ ددالم ٿڱوڻ

باڻي اولف ٿڱا ترهمش ڪباتو

باڻي روان ددالم ٽوار

باڳي انڱي سفت ڪتھور
 باڳي ڏکن دباوه فڳڪل بوله

Bagai ikan kena tuba.

Udang di-dalam tangkok.

Bagai ulat nangka ter-hempas ka-batu.

Bagai ruan di-dalam tuar.

Bagai anak sepat ka-tohor.

Bagai dekan di-bawah pangkal buloh.

Like a fish poisoned with the *tuba* root.

Like a prawn in a prawn-basket.

Like jack-fruit grub dashed against a stone.

Like a *ruan* fish in a rattan fish-trap.

Like a little *sepat* fish in the shallows.

Like the bamboo-rat under the roots of the bamboo.

Ruan روان and *Sepat* سفت are both small fish found in the *padi* swamps, and are usually caught by means of a *serkap*.

Tuar توار = a fish-trap of a conical shape, made from the *onak* thorn, and so constructed that a fish can enter without difficulty, but cannot get out without being hooked by the thorns.

باڳي ايم دماڪن توغو

Bagai ayam di-makan tungau.

Like a fowl devoured by parasites.

Poorly ; seedy-looking ; in poor condition.

Tungau توغو = a small red parasite found on the sand-sprits which line the river-banks in the Peninsula. It breeds in the dung of buffaloes.

21

باڱي بوق مافو هيڻغوس
Bagai budak sapu hingus.

Like a child which has its nose wiped for it.
 A muff.

22

باڱي تاگر د فولو مسمبيلان
Bagai tagar di-pulau sembilan.

Like a thunder-clap at Pulau Sembilan.

Used to describe a very loud noise.

This Proverb is in use in Perak. The place mentioned is a group of islands at the mouth of the Perak River.

23

باڱي تومن ماکن انڱي
Bagai toman makan anak.

Like the *toman* fish which eats its own young.

Applied to Chiefs who misuse their powers, oppressing those whom they are bound to protect.

Toman تومن = a fresh water fish which attains a considerable size. Its colour is a reddish yellow, and its flesh is of a saffron hue. It subsists on other fish.

24

باڱي رابق دغن افي اصل بردکمت مپالاله اي
Bagai rabok dengan api asal ber-dekat me-nyala-lah ia.

Like tinder and fire, which if they come near one another burst into a blaze.

Applied to people who are deadly enemies.

25

باڱي فلندڻي ددالم چراغ

Bagai pelandok di-dalam cherang.

Like a mouse-deer in a clearing, *i. e.*, stupid, bewildered, timid.

Cherang چراغ = a clearing ; an opening in the forest made for planting purposes. This word is much used in the States on the Eastern slope of the Peninsula. It is probably derived from *Trang* تراغ light, open, clear, &c. The form *chě-rakn* (a clearing) met with in the Sěn-oi dialect of Sakai, has the appearance of being formed from the Malay word and not *vice versâ*.

26

باڳي کرا داف چڱوڱ

Bagai kra dapat changgong.

Like an ape which has caught hold of a snag.
Clinging like grim death ; as a fool clings to bad advice.

27

باڳي کليڻ ٢ ترېڻ مالم

Bagai klip-klip terbang malam.

Like a fire-fly flying by night. Said of a supposed secret which is widely known.

Compare :—

ايم فوتيہ ترېڻ مالم

Ayam puteh terbang malam.

A white fowl flying by night, in Mr. MAXWELL'S collection of Malay Proverbs.

28

باڳي کوچيڻ دڱن فڱڱڱ

Bagai kucing dengan panggang.

Like the cat with the roast.

Impossible to keep apart. Said of the mutual attraction between young people of opposite sexes.

29

باگي گاله دتغه اروس

Bagai galah di-tengah arus.

Like a boat-pole in mid-stream, *i. e.*, shaking from head to foot.

30

باگي ماء مندول بهرو برانق

Bagai ma' mandul bharu ber-anak.

Like a hitherto barren woman who has just given birth to a child.

"As pleased as Punch."

Compare :—

باگي اورغ بوت بهرو چليق

Bagai orang buta bharu chelék.

Like a blind man who has newly recovered his sight.

31

باگي مناريق رمبوت ددالم تفوڭ

Bagai men-arek rambut di-dalam tepong.

Like pulling a hair out of flour.

"As easy as lying."

32

باگي هريمو برانق مودا

Bagai harimau ber-anak muda.

Like a tiger with young cubs.

Irritable ; angry without provocation.

33

بايك فوتيه تولغ جاشن فوتيه مات

Baik puteh tulang jangan puteh mata.

Better white bones than white eyes.

This Proverb contains an idiom; *puteh mata* (white eyes) being a common Malay expression signifying "ill-feeling," "black blood," &c. The meaning of the above Proverb thus is, that it is better that a quarrel should come to a head, even though it ends in the death of one of the parties concerned, rather than that ill-feeling should exist endlessly.

- 34 بېرافكه تاجم فيسو فارخ تاجم لاگي مولوت ما نسي
Be-ber-apa-kah tajam pisau parang tajam lagimulut
manusia.

However sharp is a knife or a chopper, sharper yet is the human tongue.

- 35 بتول ۲ ايکور انجيغ كالو بگيمان فون اد جوگ بيغكوقن
Betul-betul ekor anjing kalau bagai-mana pun ada juga
bengkok-nya.

However straight a dog's tail may be, it will still be crooked.
 A rogue will never be altogether honest.

- 36 بچاراکن رومفت دهالمن اورخ دهالمن سندیري رومفت
 ممفي ککاکي تڠگا
Bechara-kan rumput di-halaman orang di-halaman sendiri
rumpit sampai ka-kaki tangga.

To take thought of the grass on one's neighbour's lawn while that on one's own house-plot spreads even unto the foot of the door-step.

The beam and the mote.

- 37 بېراف فون انجيغ مپالق بوکیمت بولهکه رونته
Be-ber-apa pun anjing meny-alak bukit bulih-kah runtuh.

However much dogs may bark, will a hill fall to pieces? *i. e.*, Does a man of assured position regard the slander of his inferiors?

38 برتليغكوه انتن دلغسوخ ايم جوڭ يڭكنپڭ

Ber-telingkoh antan di-lesong ayam juga yang kennyang.

When the pestles fall together into the mortar, the fowls have their bellies-full.

When men of rank quarrel, the common people reap the benefit.

Telingkoh تليغكوه = to collide; to clash. So far as I know this word is not to be found in any Malay Dictionary.

39 برچري تيدق برطالق برنيكح تيدق برقضي

Ber-cherai tidak ber-talak ber-nikah tidak ber-kathi.

Divorced without the ceremony of divorce, and married without the assistance of the clergy.

Said of the parents of a bastard.

40

بري بتيس هندق فها
Bri betis handak paha.

Give the leg and the thigh is wanted.

"Give an inch they take an ell."

Compare Proverb 99 in this collection.

41 بلوم توارڭ فنڭڭ بواه مشكواڭ مبسر بتيس

Belum tuarang panjang buah sengkuang s'besar betis.

Before a drought has lasted for a long time the *sengkuang* fruit are grown to be as big as the calf of one's leg.

Said when false reports are spread without any foundation for them.

Tuarang = a drought which is even of longer duration than the ordinary drought called *Kamarau* کامارو.

Sengkuang = the name of a creeping plant which has an edible root. The fruit is said only to grow large during very dry weather.

42

بیرم نایک کماٲ

Biar-biar naik ka-mata.

Intestinal worms ascend even unto the eyes.

"Do not put off till to-morrow what may be done to-day."

This Proverb contains a play upon the words *biar-biar* بیرم (intestinal worms), and *biar* بیر (to leave alone; to let be); but it is impossible to render this pun in an English translation. This Proverb is generally used in answer to any one who says *Biar-lah dahulu* بیرله دهول "let it be for the present;" in reply to an order bidding him do anything.

43

تا بوله دبايكي جاغن دفيچچهن

Ta' bulih di-baik-i jangan di-pichah-kan.

If you cannot mend it, do not break it more.

44

تا سوغگه گنه داوٲ دغن سبنر گنه باٲغ جوگ

Ta' sunggoh getah daun dengan s'benar getah batang juga.

Not really resin from the leaf, but in truth resin from the trunk of the tree.

Said of one who has authority which is the result of the influence of some one greater than he, with whom he is connected.

45

تانه لمبه كندوغن اير كا يو بيغكوق ٲيتين كرا

Tanah lembah kandong-an ayer, kayu bengkok titi-an kra.

Low-lying land holds water ; a crooked bough is used by monkies as a bridge.

The rich prevail, the poor go to the wall.

46 *تاؤسهله اجر اناق بوای برنغ دی مده فندی مدی*

Ta' usah-lah ajar anak buaya bernang, dia sudah pandai sedia.

It is not necessary to teach a young crocodile how to swim, as it is already expert.

“To teach one's grandmother to suck eggs.”

Compare :—

ایتیق داجر برنغ

Itek di-ajar bernang.

The duck is taught to swim.

(No. 77 of KLINKERT'S Collection of Proverbs).

47 *تاؤمه بیمبغ گوله ددالم مولف ییل هندق تلن تلن*

Ta' usah bimbang gula di-dalam mulut bila handak telan telan.

Be not solicitous concerning the sugar which is in your mouth, when you desire to swallow it, do so !

Do not be anxious about trifling undertakings.

48 *تاهن جرمت موؤروغ کفلا*

Tahan jerat surong kapala.

Set a snare and thrust your head into it.

Applied to those who through excess of cunning overreach themselves.

49

تراس تراونجم گوبل ملايغ
برتينتنيغ برتمفي تراس
گوبل ملايغ تراس تيغگل

Tras ter-unjam gubal me-layang.

Ber-tinting ber-tampi tras.

Gubal me-layang tras tinggal.

The core of the tree is fixed firmly in the ground, and the light wood which surrounds it is blown away. When the core of the tree is sifted, the light wood is blown away, but the core of the tree remains.

If common people compete with nobles, they come to an evil end, while the nobles remain unharmed.

Unjam تراونجم = to stick upright in the ground. This word is exactly similar in meaning to *Chachak*, چاچق.

50

ترکنا فد ايکن برسورق
ترکنا فد باتغ ماسم

Ter-kena pada ikan ber-sorak.

Ter-kena pada batang masam.

To shout with triumph if one strikes a fish, and to be cross if one strikes a log.

Unduly elated by success and unduly depressed by adversity.

51

جاغن دمسثکان ايکن لایس لایس تیدق میثغف

Jangan di-sangka-kan ikan lais-lais tidak meny-engat.

Do not fancy that the *lais-lais* fish will not sting.

"Despise not thy enemy."

Lais-lais لايس = a small fresh water fish which is armed with sharp stings in its fins.

52 جاشن داچر انق ڏريو ماکن داگيغ
Fangan di-ajar anak harimau makan daging.

Do not teach a tiger cub to eat flesh.

Said to those who give bad advice to a young *Raja* or Chief who unassisted will learn evil ways quite quickly enough.

53 چکلو برانق ايکوف کات بيدن
Fikalau ber-anak ikut kata bidan.

If thou art confined of a child, do as the midwife bids thee. Follow the advice of experts.

54 چاريق ۲ بولوايم لام ۲ اي برچنتوم فول
Charek-charek bulu ayam lama-lama ia ber-chantum bula.

Though a fowl's feathers may be torn to tatters they will eventually grow again thickly.

Though relatives may quarrel, they will eventually make friends again.

Chantum چنتوم is translated by FAVRE, "Piqué, piqué à l'aiguille," but that I believe to be only a secondary meaning, the term being principally used to express a thick growth of any kind.

In Pahang, *Chantum* چنتوم in this Proverb is often replaced by *Tampun* تمپون, which has the same signification as *Chan-*

tum, but is not as universally understood among the Malays of the Peninsula.

55 دتوب مهاجكه ايكن دجال جاريغ بوكنكه ايكن

Di-tuba sahaja-kah ikan di-jala jaring bukan-kah ikan.

Are those alone fish which are poisoned with the *tuba* root?
Are those not also fish which are caught in the nets?

Usually applied by a plain woman in the sense "are accomplishments confined to those who are well favoured?"

56 دمسكاكن لاخييت اية رنده

دفندخ دكمت دچافي تا'بوله

Di-sangka-kan langit itu rendah.

Di-pandang dekat di-chapai ta'bulih.

To think that the heavens are low, but though they look as though they were close they cannot be touched with the hand.

Said of the relationship which exists between a *Raja* or Chief and his followers.

57 دمان تمفت كوتوهندق ماكن جكلو تيدق داتس كٹلا

Di-mana tempat kutu handak makan jikalau tidak di-atas kapala.

Where shall lice feed if not upon the head?

i. e., Where shall the poor find relief if not from the bounty of the great?

58 دمانكه برتراس كايو مهغ

Di-mana-kah ber-tras kayu mahang.

Where is there found a hard wood core in a *mahang* tree?

Do not expect impossibilities.

Mahang مهغ = the name of a forest tree of very soft wood (*Macaranga*). Native tradition says that the name of the State of Pahang is derived from this word. The tiny brook which debouches at Kuala Tembeling and gives its name to the great stream formed by the Jelai and Tembeling Rivers, taking its source, it is said, at a spot where a giant *mahang* tree once stood.

59

دمشيت تيدق برسنگيت

دتميت تيدق برتالي

*Dempit tidak ber-sanggit.**Di-tambat tidak ber-tali.*

Pressed together but not rubbing, tied without twine.

Said of persons who live together, but who are not bound by any real tie.

Sanggit شنگيت = to rub against; to touch against anything. To come in contact, or to be in contact with anything.

The root, which is found in *Dempit* دمشيت, is one which has retained its form and its meaning in a more marked degree than almost any other Malay root. This is exemplified by the following words:—

Apit افيت = to press, &c.

Kapit كافيت = to press, pressed, &c. (See *Pulut kapit* فولوت كافيت = pressed olenaceous rice.)

Kepit كفيت = to carry under the armpit, *viz.*, pressed between the arm and the body.

Sepit مشيت = to squeeze, &c. (See Proverb 13 of this Collection.)

Hempit همشيت = to get close to anything; to press against it, &c.

Sempit مشفیت = narrow, confined.

Sumpit سومفیت or *Kempit* كمفیت = a narrow rice bag (a place in which rice is confined).

Chubit چوبیت = to pinch.

The word *Apit* افیت has been traced to a Sanskrit root; but either the resemblance is a chance coincidence, or else this root which runs through so many common words in Malay is itself derived from Sanskrit, which would seem improbable.

60 جاغن دمسل گونوخ برلاري هيلغ كابوت تمفقله دي
Jangan di-sesal gunong ber-lari, hilang kabut tampak-lah dia.

Fret not through fear that a mountain will run away, when the mist clears it will be still in view.

Do not be anxious about remote contingencies.

61 سام کاین بامه مهلي تيمه مسوکو کالوتاء تيمه فرگي سراس
منداف

*Sama kain basah s'hele timah s'suku, kalau ta' timah
pergi s'rasa men-dapat.*

A bathing cloth and a *suku* of money are of equal value.

If only one did not pay the money away, one would feel as though one had gained by the bargain.

Said of one who wishes to "have his cake and eat it too."

62 مسفرت انجیغ دافه فاسیر
Seperti anjing dapat pasir.

Like a dog on a sand-bank.

Running heedlessly hither and thither through sheer rude health and robust spirits.

- 63 مشرمت ددالو افي هيغگف كفوهن كايو
 هيغگف كايو ايون مائي
 هيغگف كرنتيغ رنتيغن فاته
Seperti dedalu api hinggap ka-pohon kayu.
Hinggap ka-ibu ibu-nya mati.
Hinggap ka-ranting ranting-nya patah.

Like a spark of fire falling upon a tree.

If it falls upon the trunk the trunk will die.

If it falls upon a branch the branch will be broken.

“ Evil communication corrupts good manners.”

- 64 مشرمت اورغ مائي چكلو تيا د اورغ مغاشكف بيلاكه برگرق
 Seperti orang mati jikalau tiada orang meng-angkat
 bila-kah ber-grak.

Like a dead man. If no one lifts him up, when will he be able to move?

Helpless. Impotent.

- 65 مشرمت برگنتوغ فد رمبومت سهلي
 Seperti ber-gantong pada rambut s'hele.

Like hanging on a single hair.

A precarious position.

- 66 مشرمت تبولفس كدالم مولف گا جه فايه اكن كلوارن
 Seperti tebu lepas ka-dalam mulut gajah payah akan ka-
 luar-nya.

Like sugar-cane which has entered an elephant's mouth, difficult to extricate.

Applied to missed opportunities.

67

مسفرة تمفت گاجه لالو

Seperti tempat gajah lalu.

Like a place through which elephants have passed.

Said of places through which a royal progress has been made.

68

مسفرت ساگ داتس تالم

Seperti saga di-atas talam.

Like a single pea on a large tray.

Said of one who is close-fisted and inhospitable. The Bar-mecide's feast.

69

مسفرة فيسو راوة بيغكوق اورغ بوله بتول بيغكوق

مسنديري تاء بوله بتول

*Seperti pisau raut bengkok orang bulih betul bengkok
kita ta' bulih betul.*Like a (bent) knife used for scraping *rotan*. The twists in others can be made straight, but one's own kinks can never be straightened.

Applied to himself by one who considers that his offences are more severely punished than the offences committed by others.

"One man may steal a horse, and another may not look over the fence."

A *pisau raut* has a slightly curved blade which is about the size of an ordinary razor. This blade is attached to a handle, which is usually double or treble the length of the blade. As its name implies it is used to "scrape" *rotan*, etc.

70

مسفرة كربو منندوق انق دغن فافر تيدق دغن هوچ

*Seperti kerbau men-andok anak dengan papar tidak dengan
hujung.*

Like a buffalo butting its young with the flat and not with the points of the horn.

Parents' anger to their children is always tempered with love.

71

مشقة كلي دوا ملوبغ

Seperti kli dua s'lobang.

Like two *kli* fish in one hole.

Said of people who are in one mind in all their enterprises. *Kli* كلي = a long scaleless fish found in the *padi* swamps.

In Ulu Pahang the two Chiefs who live in the far *Ulu* of the Lipis District bear the titles of TO' KLI and TO' BAKAR, respectively. Neither of them has ever visited the Sultan of Pahang, which fact caused the Sultan to declare that TO' KLI was too slippery to hold, and TO' BAKAR (Bakar باكر = to burn) too hot to handle. This royal witticism is a good specimen of the Malay pun.

72

مگن برتان مست جالن

Segan ber-tanya sesat jalan.

If you are too shy to make enquiries, you will lose your way.

73

ممبليه ايم دغن فيسو ممبليه اورغ دغن كافس

Sembleh ayam dengan pisau, sembleh orang dengan kapas.

Cut a fowl's throat with a knife, and a man's throat with cotton.

Men are deceived by soft words.

74

مومو ددادا تا دافت دايلاقن

Susu di-dada ta'dapat di-elak-kan.

Milk at the breast cannot be shirked.

Responsibilities cannot be evaded.

Elak ايلق = to shirk ; to avoid ; to escape from. Though this word is of daily occurrence in colloquial Malay, I have not met it in any Malay Dictionary now published.

75 مياث مڭاكو بيرق دتغه جالن

Si-apa meng-aku berak di-tengah jalan.

Who will confess to having committed a nuisance ?

i. e., Who will own to a disgraceful act ?

76 ميئكور كاتق دباوه تمفوروغ دسڭكاكن تباد دنيا يغالين

S'ekor katak di-bawah tempurong di-sangka-kan tiada dunia iang lain.

A frog beneath a coco-nut shell believes that there is no other world.

Applied to those who are unduly impressed with the importance of themselves and their own immediate surrounding.

77 ميئكور كرابو ممباوا" لومفر ممباوان ترفاليت

S'ekor kerbau mem-bawa' lumpor samoa ter-palit.

One buffalo brings mud and all the herd are smeared with it.

Evil example is quickly followed.

78 عبارت بورغ ماة لفس بادنن تركوروغ

Ibarat burung, mata lepas badan-nya ter-kurong.

Like a bird whose eyes are at liberty to wander, but whose body is in confinement.

79

عبارة بورغ مولت مانسي جاشن دفاكي

Ibarat burong mulut manis jangan di-pakai.

The metaphor of a bird—Do not place trust in sweet words.
Said of chance travellers who “love and ride away.”

80

فادم مپالا تاريق فونتوڠ

Padam me-nyala tarek puntong.

When the blaze has gone out, you can draw the logs from the fire-place.

This Proverb is used as a boast, meaning that the speaker, like Mr. AUGUSTUS MODEL, “will never be taken alive.”

81

فاته توڤكت ترجرامڠ

Patah tongkat ber-jeremang.

The staff being broken, to go supporting oneself upon all fours.

Said of one who will never give in and confess himself to be beaten.

82

فاته تومبه هيلڠ برڠنتي

Patah tumbuh hilang ber-ganti.

That which is broken off shoots afresh. That which is lost is replaced.

All things have their compensation.

“When I have seen the hungry ocean gain

“Encroachment on the kingdom of the shore,

“And the firm ground win of the watery main

“Increasing store with loss and loss with store, &c.”

83

کالو تا° میر بردگف میر ملایغ

Kalau ta'sir ber-degap sir me-layang.

If not head over ears in love, at least slightly smitten.

Sir میر = to care, to desire, to want, to wish for, to be anxious to obtain. To condescend to.

In his collection of Malay Proverbs (Prov. 272) printed in No. 3 of this Journal, Mr. MAXWELL gives this word as *Sior* which, however, is only the local pronunciation of the word in the Perak dialect, where a final *ir* is always rendered *ior* in the colloquial pronunciation, e. g., *Kikir* کیکیر, a file, is pronounced *Kikior* in the Perak dialect. This word is in common colloquial use in Perak, Pahang, Kelantan, Trengganu and Patani. Another word *Sualak* سوالق, which is not included in lists of words yet published, is also frequently met with in the colloquial dialects, especially in Perak. Mr. MAXWELL states that *Sir* is identical in meaning with *Ingin* ایغین, but in the negative form *Ta'sir*, and *Ta'sualak* also, are perhaps better rendered into polite Malay by the phrase *Ta'sudi* تا°سودی.

Degap دگف which is also a slang word not found in any Dictionary, signifies 'thoroughly, altogether,' &c. *Kena degap* کما دگف has much the same signification as *Kena tepat* کما تفت to be hit full, to be hit fair.

84

کالو گاجه هندق فندغ گادیغن

کالو هریمو هندق فندغ بلغن

Kalau gajah handak pandang gading-nya.

Kalau harimau handak pandang blang-nya.

If an elephant, he wants to examine its tusks. If a tiger, he wants to see its stripes.

Said of one who is ready for "anything from pitch and toss to manslaughter."

Blang بلڠ has often been incorrectly translated 'piebald' whereas its true meaning is *striped*, 'piebald' being exactly rendered by the Malay word *Tompok* تومفق. FAVRE would seem to have missed the meaning of this latter word in this connection, as he translates it 'Pile, monceau, tas, amas, 'être en pile, en groupe' and renders *pie* (piebald) by *plang* بلڠ, which is merely a corrupted form of *blang* بلڠ

85 كاله منڠ تا^ه تاهو برسورق بوله

Kalah menang ta'tahu ber-sorak bulih.

We know not whether we shall win or lose, but anyhow we can shout !

Said by those who anticipate a victory.

86 كچيل تا^ه بوله دمڠكاكن انق

بسر تا^ه بوله دمڠكاكن باف

Kechil ta'bulih di-sangka-kan anak.

Besar ta'bulih di-sangka-kan bapa.

Small beasts should not be accounted young, nor large beasts be accounted parents.

Do not judge by appearances.

87 كسيهكن راج دائس اوسوڠ

Kasih-an-kan raja di-atas usong.

To feel pity for a prince upon his litter.

Misplaced pity.

88 كڤلا سام هيتم هائي مامبيغ ۲

Kapala sama hitam hati masing-masing.

Our heads alike are black, but our hearts are different in each one of us.

89 كومبيغ تاءمئيكور بوڤا تاءمكاكي

Kumbang ta' s'ekor, bunga ta' s'kaki.

There is not only one beetle, and but a single flower.

"There are as good fish in the sea as ever came out of it."

90 كيمت بهرو چافي فغايله اورڤ موده تيب كسبرڤ

Kita bharu chapai peng-ayuh orang sudah tiba ka-sebrang.

We have just taken up our paddles when others have already crossed the stream.

Said of one who is too late.

"To be asked for the wedding and arrive for the christening."

91 كيمت مسوا ماتي تنافي قبور مامبيغ ۲

Kita samoa mati tetapi kubor masing-masing.

We all alike die, but our graves are separate.

Men's lots are divided.

92

كيچيق انق ملاك
بوال انق منڭكابو
تيفو انق رمبو
بيدعه انق ترڭگانو
مومبوڤ انق فھڤ

Kéhek anak Malaka.

Bual anak Menangkabau.

Tipu anak Rembau.

Bidaäh anak Trengganu.

Sombong anak Pahang.

The men of Malacca wheedle; the men of Menangkabau draw the long bow; the men of Rembau cheat; the men of Trengganu lie; and arrogant are the men of Pahang!

The above proverbial saying hits off the most prominent characteristic of each nation of Malays mentioned.

93

کورغ تنق رڭکوه یغلبه

Kurang krat rengkoh yang lebeh.

The less we sever by cutting the more we break by pulling and twisting.

We cannot shirk our responsibilities, and if we put them aside in one form they will start up afresh in another.

Rengkoh رڭکوه = to break by pulling, twisting or bending. It has much the same meaning as that more common word *Lentor* لنتور.

94 گاجه هندق بیرق بسر کنچیل هندق بیرق بسر ایسق کببڠ

*Gajah handak berak besar, kanchil handak berak besar
esok ka-bebang.*

The elephant passes huge excrement; the mouse-deer desires to do the same: in the end the latter will have a stoppage of the anus.

The frog and the bull.

Bebang بڠ = a stoppage of the anus, or of the womb in child-birth.

95

گھرو دباکر کمپن بر باؤ

Gharu di-bakar kemenyan ber-bau.

Ligom aloes is burned and gum benzoin gives forth a sweet odour.

One man does the work and another reaps the benefit.

96

لمه لیف کایو اکر دلمتور بوله دفاته تا داف

Lemah liat kayu akar di-lentok bulih di-patah ta'dapat.

Yielding yet tough like a root which can be bent but not broken.

Said of one who knows when to resist and when to give way.

97

لار ماکن داوفیه لاڻی فوئیہ لاڻی دکروه

Lar-lar makan di-upih lagi puteh lagi di-kroh.

Insects eating the betel-palm sheath the whiter it grows the more turbid is the water which cleanses it.

98

لیده برچابغ باڻی بیاق

Lidah ber-chabang bagai biawak.

A tongue forked like that of an iguana.

Said of one who breaks faith with another.

99

ماکین موره ماکین منارار

Makin murah makin men-awar.

The lower the price, the more you cheapen it.

"Give an inch you take an ell."

See Proverb 40 of this collection.

100

مالو ماكن فروة لافر
مالو بركا يوه فراهو تاء لاجو

Malu makan prot lapar.

Malu ber-kayuh prau ta'laju.

If one is shy to eat, one's belly will feel hunger. If one is ashamed to paddle, one's boat will not travel swiftly.

Indolence leads to poverty.

Compare Proverbs 168 and 173 in Mr. MAXWELL'S collection published in No. 2 of this Journal.

101

مغات دولغ فاكو سرفيه

Meng-ata dulang paku serpih.

The chipped nail abuses the tray.

This Proverb is best explained by the line which is usually tacked on to it:—

مغات اورغ اوق يغ لبه

Meng-ata orang awak yang lebeh.

When we abuse others we infer that we are better than they are.

102

ميتا داره فد دا يغ

Minta darah pada daing.

To ask a dried fish for its blood.

"You cannot get blood from a stone."

103

مندبون تانه يغ تيهغي مغلالي تانه يغ لكوق

Men-ambun tanah iang tinggi, meng-gali tanah iang lekok.

To heap up earth on a place where the ground is already high, and to dig where the earth is already indented.

Useless labour.

104

مننتي ارا تا برگته

Me-nanti ara ta' ber-getah.

To wait for a fig which is devoid of milk (latex).

To wait endlessly.

105

مننتي فلير كمبيغ ترفوتس

Me-nanti pelir kambing ter-putus.

To wait the severing of the goat's penis.

To wait for something which although it appears to be imminent, never really comes to pass.

106

مولت مائيسي مماتهن تولغ

Mulut manis mem-atah-kan tulang.

Gentle words (*lit.*, a sweet mouth) break bones.

Men are deceived by flattery.

Compare Proverb 72 in this collection.

107

نامي تا داينجين فيغكن تارتق

Nasi ta' dingin pinggan ta' retak.

If the rice be not cold the plate will not be cracked.

This expression is best explained by the following line which is often added to it:—

اديق فون تا اينجين ابغ فون تاهندق

Adek pun ta' ingin abang pun ta' handak.

A BIBLIOGRAPHY OF MALAYA,*

FROM JULY, 1890, TO JUNE, 1891,

BY

C. DAVIES SHERBORN, F.G.S., F.Z.S.



In compiling this Bibliography, all sources of information have been utilized. In inserting, therefore, every publication that has come under his notice, the compiler hopes that the entries will prove of considerable assistance; but, as a large proportion of the literature of this district, either never reaches England at all, or else arrives so long after as to be too late for examination for this purpose, he begs the reader's indulgence for any error that may be present. His thanks are due to M. Martinus Nijhoff of The Hague for information as to some of the more recent books.



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* By "Malaya" is here meant that part of the Archipelago enclosed in a line drawn round the North of Siam and the Philippines, through Macassar Strait between Lombok and Bali, round the outlying Islands of Java and Sumatra and to the East of Nicobar and Andaman Islands.

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